

AUXILIARY GUIDE NUMBER FOR FEBRUARY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Humility is the very basis of this great latter-day work. Through humility one comes to faith, understanding, repentance and peace of mind."—SYLVESTER Q. CANNON.

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Price One Penny

THE NEW CHAPEL IN HULL

TO the growing list of Church-owned chapels in Great Britain has been added one more splendid chapel. On January 14th the newly-erected building of the Hull Branch was formally dedicated and set apart as a house of worship by European Mission President Joseph F. Merrill.

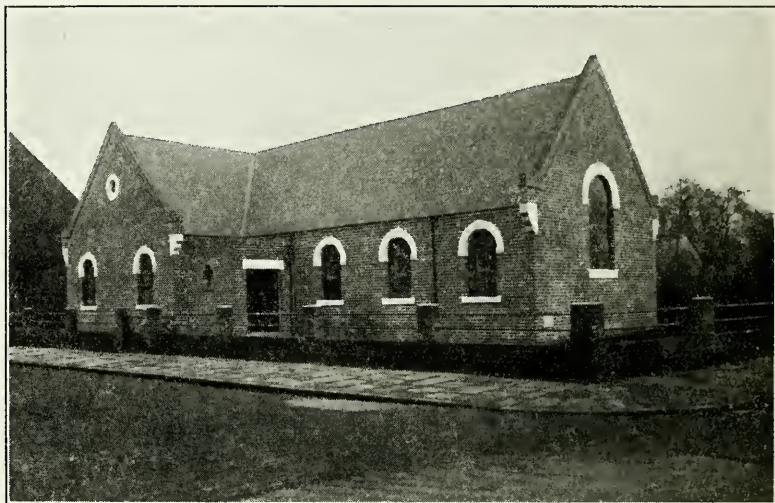
The erection and dedication of the new chapel is an event of significant importance in the history of the Church in the British Mission. It marks another forward step, on the part of the Church, in the carrying out of its policy of mission organization and development, under which the branches will become permanently established units of the Church. Other members throughout the mission will look upon the accomplishment of the Hull saints as an ideal, and will take from their successful efforts inspiration and encouragement that will help them to realize similar plans for the building up of their own branches and districts.

Three months ago the cornerstone of the new chapel was set in place. British Mission President James H. Douglas conducted the services and officiated at the ceremonies. Since that time the construction of the edifice has gone rapidly forward to its completion. The new building is of a size and design that will reflect credit and honour upon the Church and its membership. It occupies an attractive site in the heart of a picturesque section of the city. Centrally located with respect to the membership, it affords nearly every member the advantage of proximity in attending services.

The neighbourhood of Wellington Lane and Berkley Streets, the streets that run adjacent to the site of the chapel, has long been exclusively a residential district. No shops, stores, or even churches have been built in that vicinity heretofore. And restrictions are still in force prohibiting the erection of any building other than dwelling houses. An opportunity, however, came to the elders in charge of the building arrangements, to purchase

this lot within the restricted district. Through the gracious co-operation and open-minded interest of the residents of the neighbourhood who, one by one, gave their consent to the proposed construction of the chapel, the restriction on the lot was lifted. And the residents have no cause to regret their sanction. The new edifice is a decided improvement. It lends dignity to its surroundings, and is an addition of which the community as a whole may be proud.

As an approach is made to the building, the architecture—executed in modern chapel design—is particularly inviting. Conservative and unpretentious, the building is nevertheless



EXTERIOR VIEW—HULL CHAPEL

quietly dignified and practical for the purpose for which it was built. Its red brick walls and grey slate roof suggest cozy comfort and reasonable utility. The property lines are marked by a low brick wall with occasional pillars supporting parallel steel bars. The wall is well designed, and adds a stately effect to the grounds. It will fit well into the plans that have been made for the landscaping of the grounds in the spring.

The chapel proper faces the north, with the entrance on the west. In the north portion of the building is the pulpit, facing orderly rows of comfortable wooden benches. A large semi-circular window, beautifully done in pastel-coloured glass, is above and behind the pulpit. To the outside front of the building, too, this large window adds attractiveness. Eleven other similar but smaller windows along the walls provide a soft, restful light for daytime services.

Doors are said to have personalities with the power either to invite and interest, or to repel. The attractive doors in the lobby of the chapel invite the attention of all who pass by or enter the building. They give one the feeling of warm welcome and sincere hospitality—a feeling that is enhanced by the homely atmosphere of the interior of the building.

An outstanding feature of the interior is the ingenious arrangement that permits the recreation hall and the chapel to be made into one large room if the occasion demands. A sliding-door partition divides the two rooms. For ordinary services, the sliding doors are closed to make the chapel room small and more or less intimate. The pannelled and stained partition matches perfectly the woodwork of the room, and the fact that it is moveable is quite unnoticeable to the casual observer. The chapel proper will seat nearly one hundred and fifty worshipers. And when the partition is removed, the combined seating capacity of the two rooms is nearly two hundred and fifty.



INTERIOR VIEW—HULL CHAPEL

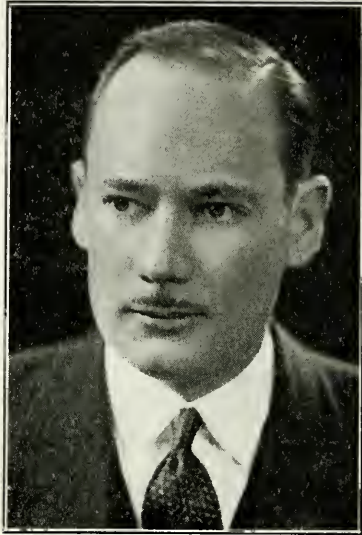
The recreation hall is well equipped to provide facilities for the recreational and social activities of the Branch members. It houses a well-built stage with adjoining dressing rooms and conveniences. Concealed under the stage, and brought into use by merely removing sections of the floor, is the baptismal font. Adjoining the recreation hall is a small but well-appointed kitchen, the completeness of which would delight the heart of any housewife. Built-in cupboards line one wall; a sink with hot and cold running water, and a stove with plates and oven complete the equipment and accessories available to those who serve the refreshments at Branch socials.

Both adequate and attractive is the chapel's heating system. Pannel hot water radiators, entirely hidden from sight, run the complete length of the walls of the building. This substantial system includes a furnace of sufficient size to insure the warmth of the buildings even on the coldest winter days, and it is in no way unattractive or out of harmony with the decorative scheme of the rooms.

Stipple acoustic plaster is used to cover the walls of the chapel and recreation hall. The ceilings, sealed with "Celotex" are semi-circular, pannelled with strips of dark oak. Their

simple finish gives not only a unique and attractive effect, but also adds greatly to the acoustic properties of the rooms.

Brick, wood, concrete, steel and stone—all have been used in the construction of the Hull Chapel. The walls of the building are built of hard "cherry red" pressed brick. Stone has been used over the doorways, and for the window sills and semi-circle archways. The roof, covered with Welsh tiles, is reinforced with stout steel girders. Floors of the basement, kitchen and lobby are of concrete. The woodwork throughout is of dark stained oak.



ELDER LOUIS G. ROBINSON

The structure has been built to endure. Designed and planned to be a religious and recreational activity center for its membership, it is a typical "Mormon" chapel—a sermon in steel and stone of which its membership and its neighbours can well be proud.

The Hull chapel well deserves the significant name that has become attached to it: "The Chapel that Love and Faith Built." It was a happy gathering of saints that met to participate in the dedicatory exercises. They have all unitedly worked and sacrificed to bring about its completion. The chapel has indeed been a product of their unselfish love and courageous faith.

But to Sister Julia Foster, through whose generosity the erection of the structure at this early time was made possible, the occasion was a particularly happy one. Unassuming and quiet, Sister Foster preferred that her generosity remain unknown rather than be broadcast. Her first visit to the chapel was at the dedicatory services. To her, its dedication marked the culmination of a life of devotion to the cause of Truth. It has been her ambition, since her return from America many years ago, to aid in the building up of Zion here in the British Isles. Her encouragement to the saints and elders has been a steadying factor in the spiritual welfare of the little branch in which she lives. Her generous contribution of £600 was the foundation of the branch building fund. Sister Foster has ever stood ready to serve in any way she could to further the welfare of the Church in England. The love and appreciation of all of her fellow members and friends go out to her for her unselfish help, for her kind but quiet co-operation, and for the sweet spirit that has characterized her spiritual and material contributions to the branch.

Saints in Hull will long remember Elder Louis G. Robinson, who was in charge of the planning and construction of the chapel. Elder Robinson's experience as an architect and builder has made his service invaluable to the branch, and to the mission. For more than five months he has tirelessly given his time and

talents to the Hull building project. Much credit is due him for the economics that have been effected in the work of construction, and the thoroughness with which it was done. Elder Robinson has not only designed the chapel, drawn its blueprints, and managed its financial problems; he has also aided in its construction, wielding a shovel, a trowel, or a paintbrush with equal ability and enthusiasm. The Hull chapel is the third to receive attention under his skilled hands. While he was labouring in the Manchester District, he supervised the reconstruction work that greatly improved the meeting rooms of the Manchester Branch. At the Lowestoft Branch he directed the construction of a splendid recreation hall. It has been his ambition since he has been in England to concretely apply his talents and experience to building up the British Mission. In the new Hull chapel, his desires in this direction have been magnificently realized.

Also much credit is due to the District elders working under the direction of District President William Murdoch, Jr., and to the saints who have sacrificed, often beyond their means, to supply needed money to carry on the work. The Church, too, has been generous in matching Sister Foster's splendid gift, pound for pound.

Through the co-operation and combined efforts of all who were interested in its completion, the Hull chapel has taken its place among the branches which now hold services in their own Church-owned chapels. The Kidderminster, Northampton, Nuneaton, Oldham, Manchester, Sunderland, Sheffield, Lowestoft, Norwich, and West Hartlepool Branches will welcome the Hull Branch into that little circle that is leading the way toward the realization of the hopes for a brighter "Mormon" future in Britain. The Hull Branch, in taking its place among them, may well be proud of its new home; for those who understand, know the love, sacrifice, unselfishness and faith that made its construction possible.—RICHARD S. BENNETT.

WE have not much spare time as a people, for a great work is required at our hands. I know that without the power of God, we should not have been able to do what has been done; and I also know that we never should be able to build up the Zion of God in power, beauty and glory were it not that our prayers ascend into the ears of the Lord God of Sabaoth, and He answers them. The world has sought our overthrow from the beginning, and the devil does not like us very well. Lucifer, the Son of the Morning, does not like the idea of revelation to the saints of God, and he has inspired the hearts of a great many men, since the Gospel was restored to the earth to make war against us. But not one of them has made anything out of it yet—neither glory, immortality, eternal life nor money. No man nor people ever did make anything out of fighting against God in the past, and no man nor people will ever make anything by taking that course in the future.—WILFORD WOODRUFF.

WHO most achieves is most like God.—ELLA WHEELER WILCOX.

AUXILIARY GUIDE FOR FEBRUARY

PRIESTHOOD

First Night. Opening exercises. Local Priesthood activity report. Two twelve-minute talks: First—"God and the Godhead" (Reference: *Articles of Faith*, pp. 27-54). Second—"Faith in God—How It Matters." (Reference: *Religion A Way of Life*, Chapter Seven.)

Second Night. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter Eight: "We Lived Before We Were Born." Does knowledge of this fact matter? Give reasons.

Third Night. Opening exercises. Local Priesthood activity report. Spring is on its way; the earth will soon begin to put on its newer dress. As a project this month, let our Priesthood groups inaugurate a "Clean-up Campaign" for our halls and chapels. Plan ways and means for internal and external improvement in appearances. Let us make our meeting-places speak of the freshness of spring and new life; not of the dinginess of winter. Two twelve-minute talks: First—"The Brotherhood of Man" (Reference: *A Rational Theology*, Chapter twenty-four.) Second—"The Duties of a Holder of the Priesthood in the Community." (Chapters 26 and 30, *A Rational Theology*, will give helps.)

Fourth Night. Opening exercises. Local Priesthood activity report. Carry on with the discussion of the "Clean-up Campaign." Have a plan and complete it! Lesson: *Vitality of Mormonism*, Chapter Nine: "Man Is Eternal." It might increase interest in the class discussions for all to *write* the answers to the questions at the end of the chapter. Do this following the discussion of the text. Answers should be read and conclusions reached by the class.—G. HOMER DURHAM.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A Talk: "What are the opportunities that a female member of the Church has of preaching the Gospel?" Lesson text: *Theology*—Lesson V. "Responsibility of Conveying the Truth to Others." Objective: To impress upon each member the privilege and command "to preach the Gospel to every creature."

Second Week. Opening exercises. Preliminary programme: A song. Have four of the sisters sing, "School Thy Feelings." Work and Business. Lesson Text: *Teachers Topic*—"Self-control." Lesson V. Objective: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16: 32.)

Third Week. Opening exercises. Preliminary programme. Follow the suggestions for study given at the end of the lesson. Lesson text: *Literature*—The Bible as Literature. Lesson V. Objective: To bring a greater appreciation of the Bible through understanding its literary beauty.

Fourth Week. Opening exercises. Preliminary programme: the five-minute talks assigned in the lesson for this night. Lesson text: *Social Service*—The Book of Mormon. Lesson V. Centennial Tract No. 15 in back of book. Objective: To strengthen our testimony in the divine authenticity of the Book of Mormon.—RINTHA PRATT DOUGLAS.

GENEALOGICAL DEPARTMENT

Second Week. Lesson 3 in the Genealogical Leaflet. In many Patriarchal blessings we are promised the "blessings of Abraham, Isaac and

Jacob." The object of this lesson is to show us the value of and how we may obtain these blessings.

In the Old Testament many genealogies are recorded. To-night in the activity period these will be outlined and discussed.

Fourth Week. Lesson 4 in the Genealogical Leaflet. Joseph, who was sold into Egypt, received a promise from the Lord that of his seed would be raised up a seer who would lead the children of the blood of Israel into righteousness. This promise has been fulfilled in the restoration of the Gospel in these latter days.

In doing genealogical research an individual usually begins by filling out a Pedigree Chart. Instructions in filling out these Charts will be given in the Activity Period this evening.—JOHN D. RIGGS.

SUNDAY SCHOOL

SACRAMENT GEM FOR FEBRUARY

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26: 26-28.)

GOSPEL DOCTRINE DEPARTMENT

February 4th. Concert Recitation: (See Lesson Leaflet—Doctrine and Covenants 1: 19-20.) Lesson 5: "The Call of the Three Witnesses." Objective: To show that the Lord observed the law in relation to divine witnesses in the coming forth of the Book of Mormon, and in the Restoration of the Gospel.

From the very beginning of time the Lord has, from time to time, sent messengers from His presence to deliver His word. These records have been preserved that later generations may know of the witnesses the Lord has sent to the earth. Suggested questions:

1. Explain the law of God in relation to witnesses, and the necessity for such a law.
2. Why should the testimony of two or three divinely called witnesses place the people under obligation to receive it?
3. What is the distinction between the "simple" principles of the Gospel and the mysteries of the kingdom?
4. What are the Urim and Thummim?

February 11th. Lesson 6. "The Record of John." Objective: To show and to explain why John the Revelator tarried on the earth and is to remain in mortality in the translated state until the second coming of Christ.

Ministers from God to man on the earth are of four kinds: Resurrected beings, disembodied spirits of just men made perfect, unembodied spirits belonging to this earth who ministered before being born into the world, and translated beings who are still in mortality, but who are not subject to the ills of mortality. Suggested questions:

1. What is the present mission of John the Revelator? (Doctrine and Covenants 77: 14.)
2. In the New Testament what missions of those recorded were performed by translated beings?
3. What is the difference between the status of resurrected beings and translated beings like John and the Three Nephites?
4. Why did the Saviour say to the Nephites and to John: "Therefore more blessed are ye," when they expressed the desire to tarry.

(Continued on page 59)

THURSDAY, JANUARY 25, 1934

EDITORIAL

THE HULL CHAPEL

ON Sunday, January 14th, at the evening session of the Hull District Conference the new chapel in Hull was dedicated. The event was marked by unusual interest which was manifested by the presence of a relatively large number of non-members of the Church.

The dedication is an outstanding event in the history of the Hull District. It marks the beginning of a period of time in which religious services in both the District and the Branch can be held in a suitable Church-owned chapel, the building having adequate capacity to accommodate District Conferences as well as branch meetings. This is secured by opening folding doors that separate the chapel from the recreation hall. It also marks, undoubtedly, the beginning of increased Church activity in the branch. But probably more significant than anything else is that the event marks the final disappearance of any pronounced opposition to the Church in Hull. For, due to building restrictions, the chapel could not be erected on its present site without the permission of the residents of the neighbourhood. *And this permission was given.* For this we are indeed thankful both to the residents and to God.

The event also publishes the fact that the spirit of giving and sacrifice is still extant among the members of the Church. Sister Julia Foster, concerning whose part in the matter a statement was made in the *Millennial Star*, published November 23, 1933, made possible the quick realization of the chapel. Her very generous contribution of £600 was a challenge to the Branch membership and they quickly responded, most of them in the true spirit of sacrifice. Hence, an additional £100 was given by them. These amounts were duplicated by the First Presidency, and so the lot was bought and the chapel erected. It is enclosed by a very neat and substantial fence of brick and iron, the cost of which, however, is not represented in the £1,400.

Another name must be mentioned—that of Elder Louis G. Robinson, whose building and architectural experience qualified him for his efficient services as designer and superintendent of construction. These services were, of course, given gratis. For the money spent the chapel is without question one of the most economically built in the Church. Furthermore, it is a credit to the Branch.

It is a model that other branches might well copy. It is hoped

that this achievement in Hull will stimulate other branches, especially the larger ones, to "go and do likewise." The Hull chapel was planned, built and dedicated within the short space of four months, perhaps a Church record for a chapel of its class. The time required is not, however, the important factor.

Suitable chapels is one of the greatest needs of many branches. The saints can no longer emigrate to America. The United States Government has put up the bars against immigrants. This is perhaps fortunate for the Church in Europe, because the saints must now stay in their respective countries where they are needed to carry on the work of living and preaching the Gospel. Hence, branches are organized with a view of making them permanent units of the Church. To this end suitable places for meeting and worship are required. Hence, wherever feasible to build a chapel a beginning should be made. Plans to collect funds should be laid and energetically, persistently, and continuously carried forward. Wherever enough means have been collected to warrant the beginning of construction the First Presidency may be counted upon to contribute a pound for every one collected locally. Knowledge of this fact will be very helpful.

May the day soon come when every stable branch in the Mission will have a Church-owned building dedicated to the Lord for His worship.—M.

CONFIRMATORY EVIDENCES OF "MORMONISM"

ELDER FRANKLIN S. HARRIS, JR.

WRITING ON METAL PLATES IN THE OLD WORLD

THE early inhabitants of America, as they are portrayed in the Book of Mormon, were a God-fearing people. Though they went through periods of religious doubt and unbelief, and even rank apostasy, yet their subsequent returns to a righteous and Christlike way of life is strong evidence that, from some source, they had access to a standard of belief and conduct which exercised a powerful stabilizing influence in their history. They knew of God and of His commandments. They knew of His promises to His chosen people, of whom they were a part. How? Nephi tells us that His people brought with them, on their journey from the Old World to America, a record of the Jews and a genealogy of their forefathers—on plates of brass.

It is interesting to study the attempts which have been made, throughout the course of human history, to preserve important information, treaties, sacred knowledge, history, etc. Parchment, wood, clay and stone were used by scribes of old as a means by which great thoughts and events might be preserved. But something more durable and practicable than these was used to chronicle those things historians did not want to forget—metal plates.

In the British Museum there are 25 silver plates, approximately

18 by 2 inches, bound together by thongs, a Pali manuscript in the Sinhalese characters, containing, according to the legend, Buddha's first sermon preached at Benares, India. These plates are beautifully engraved. Also on display, just next to the silver plates, is a thin gold plate, approximately 2 by 9½ inches. It is inscribed on both sides in Javanese characters, probably a letter from one of the native princes.

Back in time, many centuries before Christ, the Hittites, whose land was just north of Palestine, contended with Egypt. After a long war, a treaty was finally concluded between the two peoples, about 1254 B.C., by Rameses II of Egypt and Khattu-sil, king of the Hittites. A translation of the Egyptian copy of the treaty begins :

"This is a copy of the contents of the silver tablet, which the great king of the Hittites, Khattu-sil, had caused to be made, and which was presented to the Pharaoh by the hand of his ambassador Tal-tesub and his ambassador Ra-mes, to propose friendship with the king Ramessu-Miamun (Rameses II)."

This was not an unusual thing at that time for, according to Sayce, the famous scholar, "We may gather that the oldest writing material of the Hittites consisted of plates of metal, on the surface of which the characters were hammered out from behind."

From time immemorial legal documents in general, as well as treaties, have been inscribed on tablets such as of brass.† Polybius mentions (III. 26) that the treaties between Rome and Carthage were, in his time, still preserved in Rome.‡

The Greeks, too, wrote on metal. The oldest Greek records are inscriptions carved in stone or engraved on metal surfaces and treaties between Greek states were frequently engraved on bronze plates and attached to walls of temples.¶

But most interesting of all, in the light of our knowledge of the plates of Laban, are the references in Hebrew history to records and inscriptions on metal. In Exodus 39 : 30, we read :

And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

And Jeremiah 17 : 1, exclaims :

The sin of Judah is written with a pen of iron, and with the point of a diamond ; it is graven upon the table of their heart.

Referring to these two passages Elder J. M. Sjodahl concludes :

That proves beyond a question that the Israelites were familiar with engraved tablets, for otherwise the words of the prophet would have been unintelligible to them.¶

* A. H. Sayce, *The Hittites*, 1925, p. 41.

† Sayce, *The Hittites*, p. 170.

‡ Julius Pollus VIII, 128, quoted Cambridge Bible, note on 1 Maccabees 8 : 22.

§ Cambridge Bible, note on 1 Maccabees, 8 : 22.

¶ *Chambers Encyclopedia*, 1927, vol. 10, pp. 755, 756.

¶ *Introduction to the Study of the Book of Mormon*, p. 46.

Isaiah, in recording instructions which the Lord gave to him, says (8: 1-2):

Then said the Lord to me, Take a great tablet, and write upon it in easily legible characters, Speeding to the spoil, hastening to the prey. And get me reliable witnesses to attest the writing, Uriah the Priest, and Zechariah, the son of Jeberechiah. (Smith and Goodspeed's translation.)

On this passage Dr. Adam Clarke in his *Commentary* states:

I have a metalline mirror found in Herculaneum which is not above three inches square. The prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters. . . . with a workman's graving tool, the prophecy he was to deliver.

The Book of Maccabees (8: 22) in the Apocrypha relates that tablets of brass were used: "And this is a copy of the writing which they (the Roman Senate) wrote back again on tables of brass, and sent to Jerusalem, that it might be with them for a memorial of peace and confederacy." Later, in chapter 14, verses 16 to 18, it is recorded that the Spartans wrote to Simon, on tables of brass, to renew the friendship which they had had with Judas and Jonathan his brethren.

Richard Watson, in his *Bible and Theological Dictionary*, in the article on writing, says: "The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus compared with Pliny." According to John Kitto lead plates were also used.*

With an understanding of these things, we read with new light Nephi's brief statement that he took to America Laban's record of the Jews and the genealogy of his fathers that were engraved on plates of brass. We understand better the bond that helped to hold the people to the fundamental Gospel principles. We see in the added evidence that ancient peoples used just such metal plates to preserve records, one more witness of the authenticity and accuracy of the Book of Mormon, and one more confirmatory evidence of "Mormonism."

SUNDAY SCHOOL

(Concluded from page 55)

February 18th. Lesson 7. "The Spirit of Revelation." Objective: To show how knowledge is received through revelation. "Where there is no vision, the people perish."

Christ is the head of His Church and not man, and the connection can only be maintained upon the principle of direct and continuous revelation. Suggested questions:

1. What is "The spirit of discernment?"
2. What is the definition of the spirit of revelation given in Section 8 of the Doctrine and Covenants?
3. How may each Latter-day Saint distinguish truth from error?

February 25th. Lesson 8. "Restoration of the Aaronic Priesthood." Objective: To show the origin of the Aaronic Priesthood and the reason for the bestowal of this Priesthood by John in this dispensation.

**Cyclopaedia of Biblical Literature*, article on "lead."

As John the Baptist was the prophet who held the keys of the Aaronic Priesthood in the dispensation of the Meridian of Time, it was in accordance with Divine Law that he should be the one to restore them in this dispensation. Suggested questions:

1. What is meant by the words: “. . . and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.”

2. What was Oliver Cowdery's interpretation of this statement?

3. When and upon whom was the Aaronic Priesthood first conferred?

CHURCH HISTORY DEPARTMENT

Concert Recitation

“For Joseph truly testified saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.” (2 Nephi 3: 6.)

February 4th. Lesson 5. “Who the Prophet was, on His Father's Side.” Objective: To show that Brigham Young's statement was true, that God had had His eye upon the forefathers of Joseph Smith from Adam to Joseph.

February 11th. Lesson 6. “Who the Prophet was, on His Mother's Side.” Objective: To show that Joseph's mother's people were brave and God-fearing like the Smiths.

February 18th. Lesson 7. “Joseph's Parents.” Objective: To show that Joseph's parents were “shrewd, intelligent, kind-hearted, capable and God-fearing.”

February 25th. Lesson 8. “The Smith's Move to Hill Cumorah.” Objective: To show that the Lord had a direct hand in placing the Prophet near the Hill Cumorah.”

PRIMARY DEPARTMENT (Sunday School Class)

Memory Gem and Concert Recitation

“And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.” (Matthew 8: 13.)

February 4th. A Review Lesson. How many teachers have tried out one type of review lesson as suggested for January? How many have tried out the picture review?

February 11th. Lesson 83. “The Blind Beggar.” Objective: To show that the Lord points the way to those who have faith in Him. Texts: John 8: 12, 51, 59; John 9.

February 18th. Lesson 84. “A Servant Healed.” Objective: To show that faith brings great blessings. Texts: Luke 7: 1-10; Matthew 8: 5-13.)

February 25th. Lesson 85. “A Woman's Faith.” Objective: To show that silent, sincere faith brings forth the blessings of heaven. Texts: Mark 5: 25-34; Matthew 9: 20-22; Luke 8: 43-48.—*The Instructor.*

It is suggested that the two and one-half minute talks be based upon the following topics: “Reasons Why I Love Jesus,” and “The Parable of the Rich Man and Lazarus.” (Luke 16: 19-31.)

For singing practice during the month of February, the following songs are suggested: “Take Courage Saints, and Faint Not by the Way,” p. 117; and “Spirit of Truth, Come Down,” p. 136.

All officers and teachers be wide awake! Watch the *Instructor* for Aids in Teaching! Instil interest in the Sunday School work by being prepared, and make 1934 a banner year!—JOHN D. RIGGS.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY EVENING JOINT PROGRAMME

Opening hymn: "Come, Come Ye Saints."

Prayer.

Quartette: "Author of Faith, Eternal Word." (*L. D. S. Hymns*, page 3.)

Slogan Talk: Y. M. M. I. A. member, "Faith a Gift of God" (*Articles of Faith* page 107).

Repetition of Slogan: The congregation.

Ten-minute Talk: Bee-Keeper or Y. L. M. I. A. President: "Overcoming Fear Through Faith." (See *Bee-Hive Handbook*, pages 11 and 57.)

Congregational Song: "Abide With Me." (*L. D. S. Hymns*, page 179.)

Re-told Story. Y. L. M. I. A. member: "A Faith-promoting Incident."

Address: Selected speaker: "Faith, the Eternal Bridge." (See *Milennial Star*, January 11, 1934.)

Hymn: "Come Let Us Anew." (*L. D. S. Hymns*, page 195.)

WEEKLY PROGRAMME

First Night. Opening exercises. Slogan talk: "Service Opportunities Offered in the *Branch Achievement Programme*." Class Period. Each department should plan well in advance for the monthly departmental programmes to follow.

ADULTS: The course in Drama Appreciation begins this month. Recognizing that "we should read more plays," it is recommended that this evening be devoted to enlarging our acquaintance with drama. Have someone who is capable *read* for the group one of the plays listed in the M. I. A. Reading Course. (The list is published in the *Star* for January 4th.) This evening can and should be made just as enjoyable as an evening at the theatre. Our understanding of the lesson material to follow will increase thereby.

M MEN-GLEANER JOINT PROGRAMME: Personality lesson for February: "Charm in Women—Manliness in Men" (page 22, *Gleaner Manual*; page 121, *Youth and Life*). Please do not neglect the talks for an M Man and a Gleaner Girl outlined on page 125 of the latter. Project: "What effect does one's posture have on his personality—physically, mentally, morally?" (Reference: Any book on hygiene; Fisher and Fisk's *How to Live* has an excellent chapter on this.)

BEE-HIVES: Lesson night. Follow Guides in Handbook.

ACTIVITY PERIOD: Should be used for the departmental project work. Do have a plan for these evenings!

Second Night. Opening exercises. Slogan talk by an adult: "The Development Afforded Through the Study of Drama." Class and Activity Periods of 45 minutes each.

ADULTS: *Religion A Way of Life*, Chapter Ten: "Does God Know Everything?"

M MEN: *Youth and Life*, Chapter Ten: "Clothes Make the Man." Have you prepared your Constitution yet? Elected your officers? Project for all M Men: Re-read all the material beyond page 137 in the manual.

GLEANERS: *Building a Life*, page fifteen: "Serenity."

BEE-HIVES: To be planned by the Bee-keeper.

ACTIVITY PERIOD: Conducted by the Branch Drama Activity Director.

Third Night. Opening exercises should feature a musical number by a group working for recognition in the *Branch Achievement Programme*. In place of the slogan talk, we suggest a Re-told Story by a member of the Y. L. M. I. A.

ADULTS: Chapter Eleven: "Modern Conception of the Bible."

M MEN: Chapter Eleven: "Thy Speech Betrayeth Thee."

GLEANERS: Page Twenty: "Chastity."

BEE-HIVES: Make use of the Guides. Help the girls to plan for next week.

ACTIVITY PERIOD: To be conducted by the Drama Activity Director. Give the group "things to do."

Fourth Night. Opening exercises. Announce to the M. I. A. members the progress made towards *Branch Achievement* during February. (All achievements should be recorded; otherwise, no credit can be given.) Slogan talk by a Bee-Hive Girl: "How Faith Conquers Fear."

ADULTS: Chapter Twelve: "Are Prayers Answered?"

M MEN: Chapter Twelve: "The Art of Conversation."

GLEANERS: Page Twenty-one. Project: "Days of Remembrance" (Treasures of Truth).

BEE-HIVES: To be planned by the girls.

ACTIVITY PERIOD: (45 minutes) directed by the Drama Activity director.

February is but a short month, but let us see if we cannot fill it to the brim with vigorous mutual improvement for all!

G. HOMER DURHAM, Y. M. M. I. A. President.

EILEEN ANN WASPE, Y. L. M. I. A. President.

GLEANER DEPARTMENT

The "Gleaner Handbook" is now ready for your use. This pamphlet contains a complete outline of the work for this department of the Y. L. M. I. A. It gives the history and purpose of the Gleaner class, how to organize and conduct a group, a full explanation of gleaning and sheaf-binding, and thorough description of the project "Treasures of Truth." Illustrations of divisional sheets, pedigree and portrait sheets and examples of "treasures" are also included. District Supervisors, Y. L. M. I. A. Presidents, Gleaner class leaders and Gleaner Girls should each have a copy of this Handbook. Order them through your District President. The cost is sixpence.—C. VIOLET CLAYTON.

BEE-HIVE DEPARTMENT

THE following information will help Bee-Hive Girls to fill Cell 680. Certificates for cell-filling may be obtained through district presidents. The cost is sixpence per hundred.

A Cloud is a collection of visible vapour, or watery particles, suspended in the upper air. The sun's warmth on the surface of the earth changes the moisture therefrom into vapour. As this vapour rises, it cools by expansion in the upper air and is condensed into tiny particles of water, or water forms, forming clouds. Clouds are also formed when cold moisture-laden air, carried by winds into warm lands, condenses. There are four principal kinds of clouds:

1. Cirrus Clouds are curly white cloudlets, high above the surface of the earth, formed of ice crystals.

2. Stratus Clouds are close to the surface, and are seen oftenest when the air is still, in the morning or evening. They are feathery light and spread out. These are usually 4,000 feet above the surface of the earth.

3. Cumulus Clouds are heaped up masses in all kinds of forms that float about one mile above the earth on summer days. They increase in size at midday and flatten into Stratus in the evenings. These in abundance indicate much moisture in the air, and often result in rain.

4. Nimbus Clouds are the rain clouds, dark and shapeless because their lower half contains falling drops of rain.

CATHERINE L. M. HORNER

PRIMARY ASSOCIATION

NEW ACTIVITY BOOKS

In the past, Primary children have made their own scrap books and have placed the credits they have earned in these books. We now have

printed books for each of the departments: the Zion's Boys and Zion's Girls "Memory Treasures," the Bluebird Girls "Bluebird Book," the Trail Builder Boys "Blazers' Log," and the Seagull Girls "Segolia." They contain information concerning the activities of the various groups as well as a space in which to place the credits earned and interesting things pertaining to their work. Primaries who have these groups should urge the children to buy them where possible; or should plan some way of raising sufficient funds to purchase them for the group, as they will add greatly to the interest of the classes.

The Trail Builder work cannot be successfully carried out unless the boys have the "Blazers' Log." This is in the shape of a hatchet, a tool for trail blazing. The opening pages contain space for the name, address and all particulars for identifying the boy. Naturally, every organization of this kind must have a code, sign and salute. These are all described in the "Blazers' Log," as well as pictures of the emblem, cap and bandlo. The initial test for becoming a Trail Builder Boy is given, as well as the three Badge Tests which the boys should pass within a year.

Most boys of this age like to have a "Treasure Chest" to hold their small treasures; directions for making this, as well as for doing other interesting things such as knot trying are given in the "Blazer's Log."

The uniform of this group consists of a cap and bandlo. The cap is of green and brown felt with the emblem (a pine tree) on the front; the bandlo is of green felt decorated with the emblem and on it are placed the small felt badges which are given as a reward for passing the Badge Tests. This uniform is worn on all Trail Builder occasions and at such times as are decided upon by the group under the supervision of the Guardian.

This activity for boys should be stressed throughout the Mission. Local men or missionaries will be a big help in these groups. The "Blazers' Log" will give the boys something tangible to work on, and with the right leadership they will love the Trail Builder work. The "Blazers' Logs" may be ordered from the British Mission Office for sixpence each.

Every Branch should order a copy of the "Blazers' Log" immediately, become acquainted with the work outlined in it, and plan for its early adoption.—NETTIE L. WOODBURY.

CHURCH WIDE NEWS

THE First Presidency has approved the recent appointment of Sister Edith Hunter Lambert to serve in the Primary superintendency as second assistant general superintendent. She succeeds Sister Edna Harker Thomas. Sister Lambert is well qualified for her new position. She has filled two missions, and for twenty-five years has been a member of the Primary General Board.

ACCORDING to recent reports in the British press, another member of the Church has been appointed to a highly responsible position in the United States Government. Mr. Marriner S. Eccles, a prominent Utah banker, has been named Assistant Secretary to the Treasury of the United States. Mr. Eccles' new position is one of power and influence, and his appointment reflects high regard on his integrity and ability. Older saints in Scotland will remember Elder Marriner S. Eccles as a young "Mormon" missionary of many years ago.

FROM THE MISSION FIELD

Departure: Elder Joseph H. Chapman whose release has been announced, will return to his home in America aboard the ss. *Washington* sailing February 1st.

Transfers: Elder Douglas R. Clawson was honourably released as New-

castle District President and transferred to the London District on January 20th, to continue his missionary labours.

On January 19th, Elder Walter Kenneth Barton was transferred from the Sheffield to the Nottingham District; and Elder William Mack Harvey was transferred from the Nottingham to the Sheffield District.

Appointments: Elder Gaskell A. Romney, transferred from the London to the Newcastle District on January 11th, was appointed, on January 20th, to preside over the Newcastle District.

Elder William Murdoch, Jr., has been named to succeed Elder Jodie J. Smith as President of the Scottish District on January 24th.

Releases: Elder Louis G. Robinson of the Liverpool and Manchester Districts, the latter over which he presided; one time president of the British Mission Y. M. M. I. A.; architect in charge of the construction of the Hull Chapel; was honourably released on January 18th. He returned to America, sailing aboard the ss. *Manhattan* on the same date.

Elder Jodie J. Smith of the Leeds and Scottish Districts, the latter over which he presided, was honourably released on the 24th of January.

Elder Elliot D. Ward of the Birmingham, Bristol and Scottish Districts, was honourably released on the 24th of January. Dates of departure will be announced later.

Doings in the Districts: *Manchester*—Pleasing music and modernistic decorations, done in the M. I. A. colours, characterized the district Gold and Green Ball, held January 1st. Features of the evening were the prize waltz and the spot waltz. Miss Bagshaw and Mr. Bonsall won the former; Miss Bagshaw and Mr. Craig, the latter. Elder W. Jay Eldredge had charge of the affair. Those in attendance were united in pronouncing it a decided success.

Hull—With Brother Lionel Dannatt, of Scunthorpe, officiating, Annie and Beatrice Sutton, Grimsby Branch, and Jean Yull, Hull Branch, were baptised on January 13th. The services were held in the new Hull chapel. The travelling elders confirmed the candidates on the same day.

The Gainsborough Branch Sunday School held a Christmas social on December 29th. Fifty guests played the games of the evening, enjoyed the refreshments served by the Sunday School officers, and had a good social time together.

Norwich—Norwich Branch Sunday School sponsored a social and tea Saturday, January 13th. Sixty members and friends enjoyed the events of the evening.

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